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MEDITATIONS

LEROY A. HOLLENBECK



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MEDITATIONS

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LEROY A. HOLLENBECK

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To my fellow members of the House of Representatives of the Eighteenth General Assembly of the State of Colorado, and to the memory of my fellow members of the House of Representatives of the Twelfth General Assembly, and particularly of the Twelfth, Col. B. F. Montgomery, the grizzled war horse and talented and aggressive leader of a turbulent and vigorous following; and J. Max Clark, the cool, conservative, discriminating reasoner, debater and author, this book of Meditations is humbly and respectfully inscribed.

BY THE AUTHOR.

PREFACE.

This little volume of "Meditations" is a result of my thoughts in this line at various times when I have not been busy with other matters; and some of them were written as editorials in the "Salida Mail". And while making no special pretensions to literary merit, yet these productions in a way represent the occasional trend of my thoughts when not otherwise occupied, and they are put into book form to preserve, as a matter of record, because the mental processes are the most important part of any man's history. It is my first effort in the book line, and I know the productions may be easily criticised, but if anyone shall be benefitted by reading any of this book then I shall feel amply rewarded for the time I have spent in its production.

LEROY A. HOLLENBECK.

Salida, Colorado, January 5th, A. D. 1911.

Prelude

If all passions, desires and motives
Known to the human heart
Are placed there for good—
To protect or to perpetuate
Either the individual or the species,
Then perchance there is no sin:
And the economy of nature is full
Without such hideous and distorted thoughts.
But the negative—called sin, wrong and error,
As distinguished from the positive, or right—
Is an idea—right or wrong
That endeavors to break
The established order—and makes
A conflict between the ideas of mind
In its infinite workings
For life, liberty and the pursuit of happiness—
For the mind strives for good,
Not as some other mind sees—but as itself sees;
Which striving is governed by a perverted sight,
An uneducated personality, incorrect statements,
Or defective judgment, consequent
Upon the state of health, condition or heredity.
And that vice and error are such
By comparison with truth and virtue;
Premising right and wrong,
For which punitive measures can not avail,
But only corrective methods,
Tho' sometimes drastic,
Can produce a harmony in accord
With the highest concepts
Of a comprehensive mind.

MEDITATIONS.

SUGGESTION.

Listen not for "Gabe" or his trumpet, because that is a suggestion that hastens an event before the proper time. Mental suggestion is a great power, and is akin to hypnotism. It will make a man or kill him. It is the parent of an idea. A suggestion within, or a suggestion without, or both together, produce an idea. Sometimes the idea is irresistible. A man asks you to sign a note. You have sworn that you will not sign any notes. You have signed an agreement with a mutual friend not to sign any notes. Solon has said that "Suretyship is the precursor of ruin", and you believe, aye, you know that Solon spoke the truth. You have experimented, and would be most happy to be able to prove that Solon was a noted single-handed liar, but money talks, and when you reached down into your jeans and paid the note that you became surety to, you knew that Solon was no liar, and hence you swore, and swore that you would never sign another note. But along comes a friend whom you never before suspected would ask you for any favors, and says he will certainly pay in thirty days, if you will sign with him, and that you will never hear of it again, and he looks you in the eye so dignified and in a

matter of fact way informs you that it is merely a formality, and that it will never cause you any trouble; and notwithstanding the fact that you swore not to sign, and that you feel like swearing again, your hand moves with the pen to the note in spite of you and you place your autograph on the surety line and you are "stuck" again. The mental suggestion enforced the idea, and you were in a measure hypnotized.

There is no telling what an idea will do with a man. But ideas come from suggestions. Suggest happy ideas to a man and he is happy: Suggest melancholy thoughts and he becomes blue: Suggest pure ideas, and the tendency is to become pure.

The results, however, are always modified by counter suggestions. Life is a suggestion, and the course of life is a multiplicity of them. The suggestions make the man. The will power, if brought into play, can in a certain measure control the suggestions. Optimistic suggestions produce happiness; pessimistic suggestions produce fear, decay and death. The former promotes health, happiness and long life, while the latter invites disease, sadness and death. Ponce de Leon explored the world for the fountain of perpetual youth. He made a mistake, for that fountain is within man himself if it be anywhere. Suggestion is the gateway to the good and the bad. Let us, then, watch suggestions from whatever

source, and drive away the bad, the sad, and the pessimistic; and invite the good, the bright and the optimistic. And above all things, let us see that our school-books contain no suggestions contrary to a sound, cheerful and happy future, and that a public opinion be created to compel the mentally unhealthful to be excluded from our newspapers, and then by evolution we will rapidly drift into the grand, beautiful and successful era in the civilization that awaits us.

YOUNG MAN.

Would you become wealthy? Some people say when you tell them a truth, "Oh that's a platitude, sir, a mere commonplace saying". They forget that some commonplaces are the richest jewels from the human mind. If you would become wealthy, pay your debts. The man who pays his debts must possess some other good qualities. He must be sober, industrious and economical and must think correctly so as not to miscalculate about his obligations. He must stay with his job and must not spend his money before he gets it. Pay as you go, is a good maxim. What will all of this do for you? It will give you a business credit, and without a good business credit, young man, you can never become wealthy. Business credit is better than cash. When you have

spent your cash, you are *all in*, as they say; but if you have a good business credit, when you have spent your cash, then your character will bring you a large amount of money besides, to carry on your enterprises. If you are growing you will need cash and credit both, and you will be an indefatigable worker too. Eternal industry and vigilance are the price of property. Some people advise you to spend all of your money and have a good time. That is the advice of a man who is in pursuit of vanity. He thinks he is pursuing happiness, which happiness eludes him like a will-o'-the-wisp, and he dissipates his life in a round of empty vanities, that in old age he is ashamed to even mention to solid sensible folks, and his life is a blank from the standpoint of having been a benefit and a blessing to the world in which he lived. Credit is a powerful weapon for ambition, a solace and satisfaction in everyday life, and a fortress of protection in distress. You can abuse a dog and he will still be your friend. Not so with credit, for if you abuse it you have lost it, and very great is that loss. Credit is the key of power and opulence, so young man pay your debts and pay them promptly, and maintain a good credit and you will receive the gracious approbation of yourself and of the community in which you live.

INTEGRITY.

Integrity is that characteristic of a man that makes him immune from immoral and corrupting influences; and it signifies a conscious mental strength that causes a man to bid defiance to petty and unworthy motives. It is well for any man to take a careful inventory of his integrity, for that is the key that opens the gate to his financial success. It also gives him social standing, and if he be a failure as a financier he often lacks the qualities that make him a power and a factor in the world of affairs and business. A genius may or may not be a money maker, and a money maker may have poor integrity, but integrity is the foundation stone to financial and other successes. Combinations of circumstances may keep a man down for a considerable time; but if he have health and integrity he will soon rise and create circumstances to suit his will and pleasure. There are many qualities that make a sound and successful business man; but the quality that towers above all the rest and controls them is integrity. If a man gives his word, that word should be a sacred goal to be accomplished at all hazards. A man is judged by his words and his acts. If his acts fulfill his words, then you have found a man who always stands high in any community. If a man weigh his words lightly, then he

cares less whether his obligations be fulfilled, and he is weighed and found wanting in the business world. He has no credit, and when a man has lost his credit, he has lost his power as effectually as did Samson when shorn of his locks by Delilah. Look around you and see the men who regard their obligations lightly. They are short-sightedly oblivious to the essential stepping stone to success which is called integrity. They are frivolous, and lack the energy and sense to analyze their own mental and moral shortcomings for the purpose of self comprehension and the vigorous adjustment of themselves to the harmonious principles of success. There are many of them. Some are our neighbors, and we look at them with compassion and hope they will do better. To those poor deluded people we would say that promptness in meeting obligations gives you credit; credit gives you power, and power gives you standing in the community and makes you respected and honored. There is every great inducement to keep your word, for a man's word is the grand foundation rock upon which he builds his character and success, and without that rock he becomes as chaff and drifts with the wind of uncertainty. Then, lay the foundation rock of character, and possess that passport which is a badge of success among all people of all nations,—“His word is as good as his bond.”

IDEAS AND A FREE PRESS.

An idea is the product of a suggestion. A suggestion may come from the senses or it may come from intuition, conception, imagination or inspiration. A suggestion is either subjective or objective, and ideas are numbered by infinity, and are of all grades and characters as to both objects and intensity. There is no telling what an idea will do with a man, or a nation. Reasons are deduced from ideas. Judgments follow reasons. These ideas, reasons and judgments are always truth to the mind that produces them. Sometimes they may be reconsidered and changed, and then as changed they become true again to that mind. No man intentionally produces falsehoods for a rule of his own conduct. The idea, to the man, is true. Ideas separate political parties, disrupt nations, and carry ravages, destruction and distress to the human family, and they also carry peace and good will.

Ideas are both constructive and destructive. A destructive idea may not be conceived in malice, but may have an ultimate object of construction. A destructive idea may be an heroic remedy. Bonaparte was the physical demonstration of destructive ideas, and yet he was a great constructionist. He would better the human family, but it must be done according to his own ideas, and the

ideas of a genius are certainly the best to himself. Some ideas are made effective by physical force, and others by diplomacy and tact. Bonaparte meant force; Jefferson, diplomacy; and the results of both were good.

You can kill a man, a community or a nation, but you cannot kill an idea. An idea is a good deal like a corporation. It never dies. It exists merely as a consciousness, but the results are tremendous. An idea makes and breaks men, corporations and nations.

The pen is an instrument of an idea. A free press and free speech are the vehicles of ideas. Hence a free press is indispensable to the progress of civilization. A free press for the most part has been permitted for more than two hundred years. During that time a man was occasionally burned at the stake because he had an idea. Sometimes the idea was called witchcraft and sometimes blasphemy. But the idea won, and it finally procured a safe vehicle for transportation—a free speech.

The constitution provides for a free press. It may be attacked by a fit of ignorant hysterics, but it is marching on. There is no downfall to a country that has ideas and a free press to convey them. The money powers had an idea and tried to corner the money of the world. They cornered it, too, but it didn't stay cornered. Why? Because they didn't corner ideas. The scientists and

inventors discovered machinery to mine and treat low grade ores very cheaply. The gold output was tremendously increased. Gold is money. The consequence was that there was a great inflation of the currency or money beyond the control of legislation. This was a natural law, a scientific demonstration, and the power of concentrated ideas. Capitalists can run a corner on the corn market, wheat market, hog market, money market, or any other commodity market, but they cannot corner ideas, and that fact is the great safety valve of human progress, and as civilization advances, ideas multiply in variety, in number and in intensity, and as ideas always seek the truth as an ultimate, it follows that civilization is entering a grand era on the vehicles of a free press and a free speech.

IS CRIME INCREASING?

It is quite common to note the oft expressed opinion of a number of people, that crime is increasing. The mild but extreme remark seldom brings a reply, other than a concurrence. The opinion however is generally ill considered, and is frequently a mere echo from somebody else. If crime were increasing it would be at the terrible cost of an arrest of evolution and civilization would involve upon a backward track. Upon the

frontier of a country crime was always rampant, but judging from history the frontier became tempered with mercy, while formerly it was synonymous with ferocity. He who believes that crime is increasing, fails to note the great increase of population of the world, and does not realize that crime can increase, and still decrease in ratio to a larger population. He fails to comprehend that since the general diffusion of intelligence, telegraphs, telephones, and newspapers, we have a list of the crimes of the world every morning before breakfast, that otherwise we would never hear of. It is not noticed that war is becoming infrequent. and that this great crime of the world is fast becoming impossible; and as with war, so with crimes of a lesser magnitude, for a condition of war is the incipency of much other crime. Much of the so-called crime is committed by young men—many of them mere boys. And most of this scarecrow is not crime at all—merely the indiscretions of youth. Younger boys are indiscreet—a condition antedating mental development—and their parents spank them, which discipline, if neglected, may produce a spoiled boy, and the State has to do the spanking later. The boy's judgment is not yet developed. He can't help that. He is subject to the law of development. The perception comes first, then the other faculties, and last, the judgment. It is no use to find fault with nature

and say it should be reversed, and that the judgment should be developed first. It is as it is. A young man will make a mistake in business that an older man would avoid; and the same is true of morals and ethics. These may not be serious errors in the young man, but experience—lessons to make a man larger. Sometimes a severe chastisement or an embarrassing predicament is necessary to discipline a man. It depends upon the mental fibre of the boy or man and his previous education. If he be beyond redemption he has to be taken care of permanently. It is not all crime that is called crime. Perhaps the public ideal is wrong—it sometimes is—or perhaps the so-called criminal has a poor judgment and bad breeding and will insult you when he desires to please you. He can't help it. Natural endowments of mind, and conditions, are the facts we meet when we meet a man. Lack of training is the most dangerous condition of the animal we call man, and even that condition is usually reduced to reason when it meets with the rugged experience of the world; and the person that experience does not make better is usually badly unbalanced. Right and wrong are relative terms, and measured by the standard of morals of every individual and every nation; and to do right, is to know the right, and to avoid wrong is to know the wrong,—that is if the man has the proper self control, and if he have not, then he is

more or less irresponsible, and needs an antidote, a lesson, or a treatment.

A MAN'S DEVIL IS ENVY.

What is envy? It is said to be pain and mortification at another's superiority or success. It has no reasonable excuse, except mental weakness; and that is a reasonable excuse. For if a man be weak, the weakness is a truth and he cannot help it. Perhaps he will outgrow it. He will if he has the right starting point—a healthy brain. If he has not that foundation it is his misfortune rather than his fault. He means well, but does not understand the truth. Truth is everything. Sometimes it is positive and sometimes negative, but it is all truth, and a mental inferiority as well as a mental superiority is truth. Age sometimes cures envy, because age discloses philosophical truth—when age has broadened the individual as it should—otherwise the result is disappointing.

Envy is a boomerang. It returns to wound the man who cherishes it. That is experience. It takes a little time for it to return. That is why age helps out sometimes. The reason is improved. The man becomes broader. He begins to realize that envy was his principal stumbling block. Mind friction develops mind when the fric-

tion is based upon ambition, emulation, or a desire to know for the love of knowing. But when mind friction is based upon envy it dwarfs the envious mind. Instead of the mind enlarging it contracts. There is no standstill. An envious man either outgrows his envy and sheds it in the light of eternal truth, or the envy enwraps him and he stands at the side of the moving procession an unphilosophical cynic that sees no good except when it emanates from his own warped and incompetent brain.

Why should any man be envious? No large man is envious. Envy is the exclusive field of small men. There is a glorious future for anyone who hopefully tries. The song says "The world is wide". There is room for everybody. If you have an acquaintance who is superior in anything, that is a cause for gladness instead of envy. He is a help and a satisfaction to you and it ought to be a pleasure for you to know him as an acquaintance or a friend. This method on your part is a sign of size in you. It means that there is a good, respectable standing room set aside for you, and that in some respects at least, you are his equal. Great men appear by pairs or groups. Who would have dared to have accused Lincoln of being envious of Douglas, or Douglas of Lincoln? There was no room in their brains for such a mean sentiment. Had either entertained such an emotion he would im-

mediately have sunk out of sight, because envy would have been a greater load than he could carry. A great man is one who strives to reach the goal to accomplish the object of his purpose, and, although he may be disappointed by another coming in ahead, so far as money or honors are concerned, yet in such a case he has the satisfaction of knowing that in many respects, and particularly in his own experience, he has received as much benefit as his competitor.

There are men who are called knockers. When they don't fill the demands of progress they knock on the man who does. Their chief stock in trade is envy. There is nobody but what sometime has been tempted by envy. That is man's devil. It promises everything and gives nothing but humiliation and distress.

You should, then, rejoice in every man's prosperity and success, even though that success may mean preference over you, because that course enlarges you, and makes you of greater breadth and caliber.

You may dissent from principles that a man declares and the course he pursues, but that is not a question of envy, for envy would step into the other man's success without the energy and thought that gives him a command of recognition.

VIM IN EDITORIALS.

Somebody has suggested that it is a good idea to have vim in editorials. That, however, depends on what a man understands by vim. If he means savage and vicious remarks and the calling of hard names like "thumpers", "bouncers", "fighters", and the like; if he indicates the man who can say smart things and witty nonsense that benefits nobody and injures many, including the editor; if he refers to the man who prides in poses and egotism, whose chief desire is to attract the attention of an applauding crowd that knows no difference between a cheap badinage and meritorious sense, then excuse us for desiring to avoid vim in editorials. But vim is not cheap and senseless chatter. A raving maniac shows great energy. All such exhibitions excite either pity or disgust in a man who is rational and level headed. Real vim is thought—cool, careful, analytical, profound thought. Anything short of that is not vim, but slush.

The most powerful force in the world is a normal human mind. The reason is, that the mind evolves ideas. Some minds have a dearth of ideas. Such minds sometimes aim to divert attention from their scarcity of ideas by producing noise. Noise is a poor substitute for ideas. The former moves the wind, while the latter moves the world. An

idea seems to be a modest unpretensions something. Its potency is frequently not recognized by a majority of people until it gains physical force. Some people could look at Morse's telegraph idea, or Whitney's cotton gin idea, or Fulton's steamboat idea, and say, "Oh pshaw! Give me something that has vim in it. Give me a man that can chew up somebody; that can make the earth tremble and quake because of his voice and big words." He hasn't the discriminative intellect to recognize the silent forces of nature. The greatest diplomat of the seventeenth century was William the Third. He was as speechless as General Grant or George Washington. The forces that make a blade of grass or an umbrageous forest are quiet, but deep, profound and mighty. That is vim.

Then do not mistake a logical statement for tameness and want of vim. If a considerable part of the community is in favor of weak vaporings called sensationalism, then they are out of touch with the beautiful and profound equities of nature, and must be brought back to a realizing sense that their minds are too superficial to understand the real significance of the word vim, or force.

OPTIMISM.

Optimism is to see the bright side of life. Pessimism is to see the dark side, and is principally useful to make the bright side appear brighter by contrast. Therefore pessimism has its uses; but there are plenty of people who are pessimistic, and there will always be enough pessimism for practical purposes. Therefore let us cultivate optimism for that promotes life, happiness and prosperity. Let optimism permeate our entire existence, moral, religious, political and in business, because too much contact with a chronic pessimist makes us morose, sullen and blue, and causes us to ask such foolish questions as "Is life worth living?" and "What does it all amount to after all?" Optimism is a plant or germ, as it were, that grows from a pure mind, pure thoughts and purposes, with a banishment of a large part of the purely personal selfishness. It is easier to cultivate good than evil, cheerfulness than melancholy, and the rewards thereof are sunny minds, cheerful countenances, and benevolent intentions toward everybody and everything in nature.

A GOOD CITIZEN.

A good citizen: Who is he? He is a person of infinite variety. If there were not an infinite variety of good citizenship, there would be a lack of individuality and of mentality, and humanity would immediately assume a retrograde movement.

The human species is on the up grade, and it is the natural desire for man to do right, and this natural desire makes the majority of mankind good citizens of a state, and a blessing to society. But there are exceptions — persons who think meanness, speak vulgarity, and do rascality. To do and to speak mean and vulgar things is the outward proof of the inward meanness of thought. Sometimes the inward thought and natural standing is inherited. Sometimes it is a cultivation, and sometimes it partakes of both. No person is free from evil thought. A certain amount of so-called evil thought is necessary to all people for the proper development of the individual. But improper or continued surrender to evil thought is decay. "A burnt child fears the fire", because experience developed the memory and judgment. Good citizens vary in degrees of judgment. But one should not do things or say words to annoy his neighbor; and if he desires not to say or to do things to annoy them, he must not think to annoy them.

Think no evil,—that is, to the extent of putting evil into practice, and if you think no evil, you will say and do no evil things, and you will then become a good citizen and a prominent man in the country in which you live.

SOCIALISM.

What is a socialist? He is a person who advocates a better and more perfect form of social and political government. Well, anybody is in favor of that, unless he be an absolute monarchist or anarchist. Therefore all people not despots or anarchists are socialists. Socialism is a question of degree only. A republican is a socialist, so is a democrat or a populist or a member of any other political party. Every man has a different brand of socialism. There are usually one or more principles upon which several socialists believe in common. Socialists who believe in a high tariff are called republicans, and those who believe in a low tariff are labelled democrats. Socialists who believe in the government ownership of the public utilities, such as railroads and telegraphs, are sometimes called populists, and a party that advocates a more general public ownership of property is usually termed socialistic. If their schemes realized would make a worse government in-

stead of a better one, then they would not be socialists, but visionaries.

Sometimes a statesman is spoken of as a hundred years ahead of his time. That sounds nice. It seems to flatter a man, but the more you sound it, and analyze it, the less it flatters. It detracts. Anybody can dream. A day dream may be an unbridled imagination. A man who dreamed of a flying machine five hundred years ago was at least five hundred years ahead of his time. His dream didn't help Magna Charta. That charter and the American constitution are the two greatest governmental documents in the English speaking nations. They were intensely practical. They were made to suit the exigency of the times. And although of lasting worth, they were not made to suit an imaginative condition of idealism to be attained in the future, but were prepared for the then present. No thinking individuals of a party agree with the other thinkers of the party except in part. That is true of the socialists. Each one has a different brand of socialism. If they were to get control they would immediately split into three or four different political parties. Why? Because they do not agree, and each man's socialism, to him, would be the true and proper brand. The world does not progress by leaps and bounds. It progresses by points and pegs. It never was revolutionized and its systems changed at once, and it never will be. That

is where the socialists are butting against a stone wall of fact. Instead of helping a powerful party to do right on points and issues, they try to create a new party machine to take the place of an established party machine, all of which party machines are made out of the same material—men. They get the reputation of being cranks,—an odium is cast upon them and they become stumbling blocks to progress, and retard the very objects that they are trying to accomplish. They are asking too much—the impossible feat of perfecting a world social system at a stroke. They forget that there is no perfection, unless it be a plan, and all rational plans are to make more perfect the imperfect. Imperfection is the field of opportunity. If there were perfection there would be no opportunity, no desire nor object in life, and all would be death. Therefore, the socialist who dreams of perfection at all, merely dreams. And if he dreams of perfection soon, he has a nightmare. He is entertaining a sweepstakes, something that will wipe out the old and bring in the new, the perfect, the ideal. After it were brought in, it would still be imperfect, perhaps worse than the condition that was wiped out. The world is progressing, however, and a point is made occasionally. The legislature doesn't score all of the points. It is usually the rear guard of the procession. Wireless telegraphy and the cotton-gin are points.

They are the mighty demonstrations of an idea in the mind of a Marconi, or a Whitney. The points come singly,—almost imperceptibly, and are an aggravation to a theorist who wants to reform the world by a legislative fiat. He is intolerant of these little things. But little things make large events, and history; and when they become important, the legislature comes along with its wisdom and legalizes a custom that has become established, because of the mental processes that have been changing world conditions. The statute is an after thought, and the legislature is the necessary caudal extremity of civilized progression. We have industrial strikes, boycotts and lockouts. These troubles are not to be remedied by a general readjustment of social conditions. Such a readjustment is unreasonable, illogical and unattainable.

These conditions are questions now to be solved, and not dreams to be reckoned with in the distant future. They must be settled by citizens of the country who grasp the issues of the present day instead of dreaming of an ideal future. A man has no comprehensive right to dream a hundred years ahead. His duty is to get down to practical conditions of the present time, and the logical results of history; and instead of voting for an impossible condition of the present, based upon a hoped-for future, he should

vote on an actual issue of the present, and let the future take care of itself.

A few men cannot make an issue. An issue is a question that a majority party, or a large minority party forces to the front. There are hundreds of political questions that will be issues in the future. Hundreds of them have not even been thought of yet. They will be issues. They are not now issues, because this is not the psychological moment. Voting for an imaginary or real future issue does not help the people in a present issue. To be a hundred years ahead of time implies a prophetic vision that can foretell all of the possibilities of the human mind in that coming hundred years. These are reasons why it is not statesmanship to be a hundred years ahead of time. A man may think he is a hundred years ahead, but he isn't. A great statesman is a man who is thoroughly and practically in touch with the issues of his own time. And the socialists and all practical men of any country should be reasonable and help out on the real present issues that are agitating the people, and not waste their energy and block progress by voting for an ideal that may or may not attain the importance of an issue a hundred years hence.

PERFECTION IS UNDESIRABLE.

Perfection is a word generally used in a crude and imperfect sense. It is in greatest demand by people who do not know what they are talking about. Men have theories—ideals. To them their theories and ideals may seem perfect. Those ideals come from an imperfect mind, in an imperfect body, concerning an imperfect reality. What is perfection and where is it? Nothing in nature is perfect unless it be a plan or principle. And that plan is the development of an imperfect reality to a higher plane, and nearer perfection than it was before, because the idea of perfection is infinite, and like space there is no ending.

The deeper, higher and broader a man becomes, the greater is his opportunity to expand mentally, morally and physically. The attainment of possibilities, instead of lessening the field, makes it more extensive. That is because of imperfections. Imperfection is the field of opportunity. There is something to learn. That is what makes life worth living. That causes progress. If all were perfection there would be nothing further to learn or to do; because with perfection there would be nothing to attain—to accomplish. There would be no object to work for, no incentive to spur to further action and all would be stagnation, decay or death!

All nature is imperfect. This imperfection is infinity. Perfection then is the impossible and undesirable, unless it be in spiritual matters. As to spiritual affairs perfection may or may not be a fact; that involves opinions and opinions are guesses. Let that question take care of itself. Imperfection being a field of opportunity gives us a chance to grow—to attain a higher plane in the infinity of progress.

The opportunity applies to all of the walks of life. We are entering the door of invention, science, religion and politics. The ideal socialist is merely dreaming. If his dream of perfection ever be realized, perfection will still be as far ahead of him as his dream is ahead of the present. Perfection is a sort of Jack-o-lantern, or Will-o-the-wisp that ever eludes and leads on and on. It sometimes acts as a spur, and some people are led on to attain an ideal with confidence, hoping to receive the grateful applause of humanity. When the object is the applause of the multitude, it suggests the abnormal development of an egotist spurred on by ignorance. Such a man usually believes in perfect and complete logic, perfect morals, perfect physique or perfect government: The last would be perfect anarchy, perfect socialism, perfect democracy or perfect despotism. To him an imperfect law would mean a trick of lawyers in the legislature to injure the people. A wise man is one who seeks not

perfection as an objective, but seeks the more perfect as a matter of the present betterment of himself. The applause of the multitude is doubtful. Self approbation of well doing is satisfaction. If a man start on a journey afoot, he progresses by steps. It is imperative that he cover the distance by succeeding steps. That is the practical. If he walks awhile and imagines that he will dispense with the succeeding steps and take only the last few steps of the journey, skipping over several miles between, without passing over it by steps, then he is dreaming—he has abandoned the laws of progress and has fallen into a pit. He is a mere visionary. He has become of no further practical use because he has forsaken the laws of progress—that the world moves by steps and not by bounds.

If perfection were attainable, there might be a rational excuse for a visionary to make a short line to the goal. That is a field of unprofitable speculation, because perfection is impossible and undesirable. Imperfection is the condition of all things, therefore the condition of imperfection is wise, benevolent and good. That makes it possible for all things to grow and develop. That is a state of progression of unending duration, making a perpetual creation of past, present and future. Human imperfections are sometimes distressing, but they have their lessons that are taught to man by contrast and com-

parison, the result of which is growth and the general betterment of society.

Anybody who fails to make the world wiser, purer and better has a deficiency of understanding that might be called abnormal imperfection which instead of being a progressive imperfection is a retrogressive one, and makes of a man what is usually termed a confirmed criminal. The desirable imperfect is the golden mean between the ideal perfect and the reprehensible imperfect. All of this proves that the world is governed by conservatism, by middle courses, by compromises. That is a balancing of the claims of both extremes, and that is true whether the question be of politics, religion or morals, and the supreme test of a question is, is it reasonable and practical?

GREAT EVENTS.

Appearances are sometimes deceiving. Some people are wrapped in political questions, when really those matters are of small importance. They want to go to Congress, which is all right, but there are other things than Congress that are more or less important. Some men shape events while others are shaped by events. The latter are necessary elements to be used by those who are making history.

Every year Congress lines up pro or con on some important governmental issue. It is a great political question, perhaps, because it is a greater commercial question. They sometimes divide regardless of party lines. Strange it is, that sound men are frequently found opposing each other. All of which is because of each man's view point. This at least maintains the equilibrium and prevents an explosion of the fly wheel. But a large part of the time of a legislator is consumed by matters that really are not of much importance, although he may think they are. Sometimes they become important matters when it was supposed that they were not serious.

Ideas produce the real great events of history. Imperceptible ideas, conceived by men in profound silence; away from society and the world; away from publicity and information; in the recesses of the hermitage; far from the maddening, brawling crowd,—these are the ideas that are the beginnings of great events. They have more kinetic energy than all the armies of the world. Some of these ideas become great questions, mighty forces, and potent factors in the development and the weal and woe of the human family.

The Merrimac and Monitor changed the navies of the world. They represented two ideas, later to be assimilated into one unit. The nations line up periodically on political questions. There is a fight pro and con for

success. It has its redeeming features. It is social and animating. Everybody is free to take his choice. He wins or loses. So does everybody else. Marconi paid no attention. Like Napoleon he was wrapt in the solitude of his own originality. He had a wireless telegraph project, and succeeded. It came from an idea evolved from the fertile brain of Marconi. That was a great event. Nobody voted on that question. It was an event of vast importance, and beyond the ken or jurisdiction of Congress, except as a matter of later regulation. A Congressman isn't a foot high in comparison with a great thinker. Elections don't make brains. Sometimes they recognize brains, and sometimes not. The man who may think that progress is at a standstill because his political ideas are not being carried out, had better revise himself. The bright, progressive, profound, active and persistent ideas of brilliant and inspiring geniuses are going to keep us busy keeping track of the progress of the world; and Congress and legislatures, and even capitalists, will have little to say about it, and will be attached to the rear, like the supply train of an army.

SLUGGING CONTESTS.

Many communities are afflicted, occasionally, with the slugging match microbe. The slugging contest is an entertainment to some, while to others it excites feelings of disapproval and disgust. The athletes call it manly exercise. In some ways it is on a lower level than a bull fight—the bull doesn't fight for money, while the athlete does. The bull's fight is for principle—self defense—while the athlete fights for mercenary gain. He wants to make money without work. He gambles upon the morbid and perverted imagination of the unreasoning, careless and brutal inclinations of a part of the community. Many pretty good people go to these slugging matches. They sometimes excuse their consciences with the thought that it is only a boxing contest. Somebody gets knocked out however, and it lessens the standard of the conscience of the looker on. Conscience is the guardian of good morals, and is a matter of education. There is no standstill. A man grows either better or worse. If he cultivates the down grade he is approaching physical, mental and moral ruin. To know this is a comprehension of ultimates—a realization of approaching disaster; or of dignity, power and success. Many people do not consider, or if they do consider, they set aside conscientious checks

in order to satisfy the present desires of excitement. The objective world has its pleasures, but not by itself, because the outer world is appreciated or hated according to the capacity of the inward self. A pure mind in a healthy body can get more creative enjoyment out of ordinary things than the abnormal tastes can get in a lifetime out of slugging matches and bull fights.

There are neither morals nor aesthetics in a prize fight. Exercise? Yes, there is exercise. You can get better exercise pounding a drill or hoeing corn. Five dollars a ticket to see a slugging match! A fool and his money soon parted! Barnum said the American people like to be humbugged.

Purely commercially speaking, morals aside, there is one smart man in a slugging match. That is the manager who is highly paid. He saw ultimates in the dollars of the daddies, and coined money out of a defect of human understanding. He is entitled to it. He is a good judge of human nature and is a survival of the fittest. He may not be a scholar. Scholars sometimes don't count much. It is thinkers who count. While the scholar may be thinking about Latin roots, some thinkers are studying human credulity. Civilization is like unto a mountainous country, with a topography of mountains, valleys and tablelands; hence slugging matches will have to be tolerated until there be developed a tableland of social conditions above the

miasmatic swamps of degraded tastes for athletic sports which are mixed with a coarse brutality that would be more appropriate for the cannibals of the Fiji Islands.

DON'T TRY TO GET EVEN.

There are people whose main ambition in life is to get even with somebody. That is a waste of energy and time at the expense of sense. It is a matter of revenge. They say that revenge is sweet. It is a bitter sweet however. Like produces like. The person who is the object of the revenge also resolves to get even. That cultivates feuds, malice and hate. A man's mind is his capital. He can bank on his mind. He will check out what he deposits. If his mind is in a good humor, he will be met with kindness, while if his mind be malicious he will meet hate, and if he has lost a quarrel and wants to find it again, he will foment a fight. The human animal is accommodating. "Seek and ye shall find." That is true and you will find what you seek, whether it be trouble or a sunny and happy disposition. This is a beautiful and happy world in which to live. Nature has done its part. There is no good reason why a sound mind should not be happy. Happiness is attained by industry and a desire coupled with an effort, to better and to purify the inner self.

Other people are little responsible for your happiness or misery. Happiness is subjective, not objective. It can be cultivated and improved the same as a plant. A desire to get even is based upon a false pride and a vain notion of your own importance. Nobody realizes that importance except yourself. Meet the world with a smile and a pleasant word and you then begin to be important and a necessity to other people. "Let not the sun go down upon your wrath", said Solomon. That was several thousand years ago. He stated a moral truth, perhaps a long time ahead of his time. That was plain, moral, common sense, and you who are saturated with a desire to get even had better step aside from the passing crowd and cross examine yourself and ask yourself a few hard questions as to your cultivation within, of the undesirable quality of malice and hate, and resolve that henceforth you will agree with Solomon and will not allow your wrath to burn after the setting sun.

FANATICISM.

Fanaticism is a word used to cast reflection upon an over zealous agitator. It is usually applied as a term of opprobrium, and refers to a person who is extravagant in opinions, and who is affected by excessive enthusiasm. It is most frequently used in reference to religionists, but it is as true in politics, science and business as it is in religion. You sometimes sneer at a fanatic, and you don't always know why. Sometimes it is the fear of being sneered at yourself that makes you sneer. A sneer is one of the most powerful weapons in the world. At one time everybody in the United States Senate was afraid of the sneer of Roscoe Conkling. It was a powerful sneer and would crush a man. That sneer however, would have been powerless before a fanatic. There were no fanatics in the Senate unless Conkling himself was one. A fanatic is a man who couples his reasons with an uncompromising aggressiveness. Some people have reasons for the faith that is in them, but do not express them. If you hear of the reasons in spite of the sneer, then you have a man of nerve. Some people call it courage. Courage, however, suggests its opposite, cowardice. Therefore the word courage is a suggestion of opprobrium as well as commendation. It is a poor word to use. Nerve is

better. Nerve rises and falls like the tides, only not so regularly. When the tide is down the intelligence is lively, and when the tide is up, the intelligence is sluggish. That is, an active intelligence sometimes weakens the nerve. The intelligence calculates, reasons; while a sluggish intelligence weighs neither conditions nor consequences. An ignoramus will fight, while a wise man will walk away. The former considers not the results, while the latter weighs effects. The former is courageous or nervy; while the latter is just sensible. The former loses, and the latter wins. The fanatic has both reason and nerve. His reason may be faulty, and draw largely on the imagination, but it is true to him, and this being true and also essential to the betterment of the human family he has the nerve to face opprobrious epithets in his efforts to enforce his views upon the world. Many of the greatest movers of events in history were fanatics. Many times they were wrong, but they did the world a great service because they moved something. A fanatic has little fear of public opinion. He is pursuing an ideal and is afraid it will get away from him. He hasn't stopped to weigh the idea. Perhaps he hasn't the scales. But other minds do the weighing for him and it is of no importance to the fanatic. He sets people to thinking. If they find the idea will bear analysis, then the world is made better. If they find that the idea will

not bear an analytical test, still then the world is better. They have had a chance to think, and have thought. They have weighed the idea by the powerful scales of logic, and they have found truth or error, and in finding error they have found truth. People sometimes drop into a sleep of lethargy and indolence. The fanatic stirs them up. They are benefited by being stirred up and that is a good service the fanatic has done to the world. It makes little difference whether the fanatic be right or wrong. He is certainly right in the stirring process. He won't die of the dry rot, and he won't allow his neighbors to die that way either. He believes in action, mental exercise. That makes the other fellow swear about fanatics sometimes, but the fanatic has done him a service. He has prolonged his life, for development banishes disease, and has made life more endurable. Everything has its uses, even a fanatic.

HABITS AND FALSE NOTIONS.

Bad habits and false notions usually go together: Good habits and correct notions are also companions. The former comprises an easy drifting course that requires little thought, or energy, or nerve, or gumption; while the latter requires thought, energy, decision and executive ability. In the business world the former represents the man who is a checker on a checker board; while the other is the man who moves the checkers. There is a class of people who have decided that the way to live is to have a good time, to spend all of their wages or salary as they go along, to insure their lives to protect their families when they die, and to depend upon a benevolent society for care if they should become sick. That is a combination of a bad habit and a false notion of life. It is a weakness that is distressing to a person of large comprehension and penetrating gaze. A person of such mind and habit is free from a writ of execution. He has no property. He isn't willing to spend the energy and to practice the economy necessary to accumulate property. If he has property he must steal it, or else it is an accident of circumstances. Such a man is the embodiment of a retrograde in morality. He is more selfish than the property selfish, and has no progressive ability, and his vision is clouded by a sort of miscon-

ception of the real progressive objects of life. A man of that kind usually has no bank account or a home. Frequently other people pay his debts—that is, if he has been able to hypnotize somebody into the idea of signing his notes. The world asks him for no advice because his advice is worth nothing. He is devoid of purpose and is drifting like a derelict ship on the ocean. But he thinks he is important. Frivolity and foolishness look like wisdom to him. If the world has any demands for progress of any kind, to make upon anybody, such a man is taken into consideration only as a commodity—like a horse or a cow. There is little use to talk to an old man in his folly. Sometimes it is futile to talk to a young man in his conceit. But the young man is the coming man, or the coming nonentity. Young man, beware of your time and money. You must practice system and economy of both time and money or you will never amount to anything. That means self denial, vigor and ruggedness of character. The time to begin is now. Save at least half of your earnings. Deny yourself the society of frivolous people. Do not allow them to “blow you in”. Set them the example of right thinking and right acting, and the decision of character to carry it out.

There is a chance for you to reform. Reformation is the comprehension between right and wrong, accompanied by a decisive action of the will power to do the right. It

will develop your self consciousness of your own increasing power. It will make a man of you instead of a mere thing. You can't afford to be classified as a thing. Be an all round sensible man. Nobody can be more than that. You cannot afford to be anything less, because a man is the most important material demonstration that moves on the earth—that is if he is the right sort, and if he is the wrong sort he appears to be merely a thing.

BACHELORS AND MAIDS.

This refers to what is usually termed old bachelors and old maids. There isn't much excuse for a man being an old bachelor. The old maids can't help themselves. The bachelors can. There is a kind of unwritten law that all proposals of marriage shall come from the man. There isn't any sense in that custom. If possible, it ought to be neutralized by statute. Some men are really too bashful and awkward to make any proposals of marriage. They, usually, are men of good standing, and of some ability, but inexplicably bashful and modest. They could marry a woman of good standing if they had a little more nerve. They are afraid of their own voices, and a negative answer would break them up in business. The girl marries some scrub, and Mr. Bashful says, "Oh

pshaw! If I had known she wanted to marry bad enough to accept that scrub, I'd have asked her myself." Well, there is another class of bachelors: That is the bold conceited set—the element that has no morals, nor wants any; that prefer to live a free and easy life of license; that are not willing to assume their share of the burdens of the world; that want to have all the pleasure themselves; and want other persons to assume the real burdens of life. They see nothing in life except excesses, immorality and rascality. Many of these bachelors are in the penitentiary. There should be a few more in the same place.

There are many more women than men, and if a man is going to debauch, instead of lifting up existing conditions, it is better to increase the disparity. A bachelor over twenty-five years of age ought to be taxed, and the longer he remains single the greater should be the tax. If he is determined to lead a sort of butterfly life, and is not willing to assume the ordinary duties of society, he should be brought to his senses. The fellow who thinks that there isn't a girl in the community good enough for him is an egotist who isn't good enough for most any girl in the community, and if he would marry one of them, the probability is that the girl would make a pretty fair man of him in time.

Leap year doesn't help the situation. It rather emphasizes the custom that a woman

in making a proposal is out of place, and if the whole custom of proposals were relegated to an oblivious, historical reminiscence, we would have fewer old bachelors and old maids, and a better morality and common sense. This would produce a fair and reasonable equality between the sexes, and society should take active steps to inculcate this doctrine into the minds of the rising generation, in order to remove a serious stumbling block to the equality of mind and the reasonable freedom of society, thus releasing the community from a false notion that never was a benefit but on the contrary was a detriment, planted so deep in human prejudices that it lingers as an actual menace to society a century after it should have disappeared forever.

THE PURSUIT OF MONEY.

It is said that "The love of money is the root of all evil," and there is a constant criticism on the mad rush for dollars. Who is right, the man who is after the dollar, or the man who sits and looks on and says it is a sin to "git a plenty while you're gittin' "? The pursuit of the dollar is enterprising. The pursuer may not be a poet, a scientist or an idealist, but one thing is sure, he is not dying of the dry rot, nor sitting on a dry goods box trying to solve deep and intricate

problems in psychology, sociology or metaphysics. If he is making money on the square, he is a benefit to himself and to the state. Really it is a pleasure to make money on the square—to work, to develop interest and habits of industry—that banishes the lazy microbe and makes life worth living. It also minimizes vice and immorality, for the time is occupied with the pleasure of development and acquisition, and the man has little time to admit impure thoughts.

When a man makes money on a swindling deal it is practically a confession that he is not competent to supply his wants in a fair way in the battle of life; so an unfair and swindling way of making money stamps the man as a mental and moral imbecile. It is often said, "Oh, anybody can make money if he has money," when, as a matter of fact, most people lose money when they have it. It takes a smart man of sound judgment to make money whether he has money or not, and this theory that anybody can make money with money is misleading and incorrect. The love of money produces good morals. The love of vice and frivolity aided by money produces bad morals and degradation; but a man in pursuit of money and wealth has his mind occupied and has no disposition to waste his time and strength in base pleasures that serve only to defeat his financial purposes. A money maker is always a busy man, and a busy man is usually

moral, so the love of money, and to make money is really in the path of progress to a higher moral plane, that places the money maker among the strongest and best characters in the neighborhood in which he lives.

SPENDING MONEY.

Money is made to spend. Some people think it is made to spend foolishly, to pander to pride, and the appetites, without a judicious discrimination of its legitimate use. "Does he ever spend any money?" is supposed to be a squelcher of a question that puts the subject of the question out of business. The proper answer is prompt and to the point, "Yes," because all men spend all the money they have. No men, as a rule, keep money—that is, to hoard and hide away the money itself. A man who will hide money and not use it at all is a degenerate. All *men* spend their money. Some spend it to get more; they invest it in channels of trade, of business and projects. Those are the best spenders, for they produce a demand for labor, and their money goes into the hands of workers, of people who use their money for the general good, for the necessities of life and the progress of society. But the man who asks "Does he spend money?" would convey the idea that he must blow it in, live fast and be an all round dissipator and bum-

mer in order to be popular, and the ideal man. A man with such a concept had better take himself outside of the human crowd, and into the solitude, and extricate himself from the noisy procession of the world, and then and there ask himself a few hard questions; ask himself what return he has received for the money he spent for alcohol, for gambling, and for dissipation. And the answer he will get will be a red nose, a ruined stomach, physical degeneracy, irretrievable poverty and a mental imbecility that will send him to an early demise, unwept, unhonored and unmourned.

Money is a medium of exchange, and is often exchanged for illegitimate purposes as well as for those that are proper and legitimate, but the latter exchange insures probity of character, respectability, honor and independence. Do not allow a man with a perverted mind to hypnotize you and make things appear differently from what they really are, by sneeringly and ignorantly remarking about somebody else better than he is, "Does he ever spend anything?" He is acting the fool and lacks mental breadth, and presumes that you are as narrow and ignorant as he is. A little plain independent thought on such occasions will not hurt you, and if you draw on a vigorous and healthy mind, it will give you the kind of good that will be pleasurable, safe and satisfactory on all occasions.

INDIVIDUALITY.

Individuality is an undefinable something that is sure to be felt in any community. Some people deprecate and hate it under the mistaken idea that it is detrimental to the present and future welfare of the human family. Superstition and settled habit are the most implacable foes to individuality. Everybody has a little of both of those stops to progress. It was Mark Twain who remarked that he supposed that everybody had a superstition, that even he had his; for instance, when walking down the street and about to meet a creditor, he had a superstition to cross over to the other side of the street. Individuality always asserts itself. One man is silent. He may not have any ideas, and then he may; possibly he hasn't the ability or inclination to talk. This is sometimes the fact with some of the world's greatest men. Other men talk. Some talk sense, and others nonsense. Some can think sense but talk nonsense; but a man can't think nonsense and talk sense. Like Goldsmith a man may write like an angel and talk like poor Poll! But the talker is liable to get into trouble. If a man believes a thing in politics, religion or science, he believes it because the evidences satisfy his mind. He isn't a criminal nor a sinner because the evidences that satisfy somebody

else's mind do not satisfy his own mind. The judges of a supreme court frequently disagree from each other after reading the law and the testimony in a given case. A man may try to conceal his thoughts by agreeing with public opinion against his honest convictions: That is both hypocrisy and dishonesty. Popular sentiment may laud him, but he will condemn himself, and self condemnation is a greater canker than the disapprobation of the populace. If he be honest and declare his sentiments—the true state of his mind—he is then hated for coming in contact with generally accepted notions of his time, and is harshly judged. A man is not to be condemned because he believes a proposition, even if he be wrong. If he be wrong and believes he is right, he is at least honest, and he has been exercising and developing his talents. A mistaken man with good intent is never a serious menace to any community. A just God or man will never judge a man harshly for being honest: But a man will ever be exalted for honesty. That, will be rewarding honest effort, and encouraging development. If a man were to be punished if he were honestly wrong, that would put a premium on hypocrisy, and a reward for dishonesty, and would be a condemnation for freedom and honesty. Let a man be free to assert his individualities, and if he be wrong it gives you a chance to convince him of his errors; but look out, for you

are in the way to be convinced of your own error. That man is a person of conviction and you are storming a Boerish Kopje. What of it? You will not be vanquished unless you ought to be, and if so the other man has the truth on his side. Truth won't hurt you. It will do you good. It is sometimes like a cool plunge bath; you shrink from the first contact, but after that it is agreeable. Then it is advisable under all circumstances to cultivate an individual and personal liking for truth, wherever that may lead you, for truth is mighty and will make you free; and that is the power of individualism.

PARTY MACHINES AND PRINCIPLE.

Some men hate a machine. There have been labor troubles over labor saving machines—progressive devices for the public good. A political machine is similar to a mechanical device. Men will rail like an ill-managed gasoline engine in a printing shop—but it makes for good in the long run just the same. All great parties have a machine that has the effectiveness of a machine gun. The party that stands up against it must get together under the lead of a first-class general or it will go down to ignominious defeat. The opponents of a ruling party usually have too much theory instead of practice. Their party has too many cranks to hit a man on

the revolution of a wheel. The cranks are all right from the cranky standpoint, and each one insists on revolving the wheel his particular way. One crank revolves one way, and another the other way, and the powers become neutralized, and the dominant party, which knows how to run a machine if nothing else, walks over the cranks and takes possession of the seat of power. No thinking, level headed man ever agrees with every plank in any platform. Many men refuse to support a party because they cannot agree with all of the planks and say they would prefer to go down to defeat for the sake of principle rather than support a plank to placate some particular class or element of the party. That is a reminder of the bull that committed suicide by trying to butt a locomotive off the track. His courage was all right, but his judgment was very poor.

The world's progress is made up of compromises. The man who is unwilling to compromise is usually a stumbling block to progress. A refusal to compromise is based upon the proposition that his opponent is absolutely wrong and that he himself is undeniably right. This presumes an egotism and a self conceit of the non-compromiser that would double discount an ukase of the Czar of Russia, for "there's no other way but his way". These extremists even scorn the temptation of legitimate government patron-

age to the victorious party, which patronage is part of the fuel to the machine. There are thousands of men who appreciate the emoluments of office. What are you going to do with them? Will you die for principle and let the other fellow enjoy the spoils of office? That is all right so far as it goes, but it is better to live for principle and also get official patronage. Sometimes the man who gets his pie is a better principled man than the man who would die for a principle. The man himself is the biggest principle to him.

“He who fights and runs away
May live to fight another day.”

If the fellow who would die for a principle would unite on a common ground with a party, on one or two points, he would count for progress, but by opposing those common points he counts for defeat and delay, and instead of dying for principle, he is dying to defeat principle, and delaying and blocking human progress because he cannot have it all his own way and at once. There is no occasion to be narrow about these matters. The opposition frequently arrogates to itself a deeper research and freer minds, when in fact the party in power is frequently much broader on the ever present and paramount principle of success, necessity, and present exigencies of statecraft. The man who boasts of breadth and depth is frequently unequal to the man who votes his ticket straight, and asks no questions.

GAMBLING.

Young men, don't gamble. You hear of the winnings of a gambler, but you seldom learn of the losses. All men who gamble sometimes win. They often lose. When they win they think they are having prosperity, and when they lose, that, to them is adversity. The real fact is that if a gambler wins, he is suffering adversity, and when he loses he is being introduced to prosperity. A winning produces an elation of mind. It is a condition of mind that is based upon false notions and illusive premises. Gambling success is a sort of prelude to failure and ruination. Don't deceive yourself. You are no smarter than the other loser who thought he could buck another man's game and win. The professional is playing his own game. He isn't taking any chances, but you are taking many when you endeavor to beat him at his own game. The reason you are loser when you win is not on account of the condition of your pocketbook, but on account of the condition of your mind. A man's wealth is measured by the condition and state of his mind. Some men's ideas seem to coin money. The ideas of a gambler are to throw money away; not on a business venture; not on a mathematical calculation; not on logical rules, nor business principles, but in opposition to the laws of mind and matter. You

waive aside the reason ; suspend a protesting judgment ; violate the principle that the object of life is not money, but development, which includes money and all other laudable desires, and you throw away your fortune, standing, integrity, dignity, happiness and prosperity upon the throw of a card or the turn of a wheel.

A reasoning man who waives aside all of the better mental qualities, and throws himself into a dark chasm of social, mental and moral mediocrity, lacks the mental acumen necessary to make a man a vigorous force in the world in which he lives. That is why gambling success is the beginning of failure ; and gambling failure is an introduction to success ; because failure in the start causes a man to stop, to pause and to meditate. He calls in play the reason and judgment, and in exercising his mental powers in the right direction he becomes a more independent, virile, progressive and influential man. Don't make a mistake, young man ! This is the only time you will ever be a young man so far as you know. Mistakes bring distress. Little mistakes, when corrected, make you stronger sometimes, but don't allow yourself to make the fatal mistake of putting your mind upon false premises, for if you do, it will make of you a nonentity instead of a nature's nobleman that you ought to be.

THE RESULTS OF WAR.

It is said that the results of war are very detrimental to the moral standing of any community. War seems to have the effect of abnormally arousing the ambitions, at the expense of morality and a conscientious regard for other people's rights. There are other derogatory effects. Thousands of young men are killed, and die of disease, in war. It is disastrous to blot out the lives of so many young men.

It is said that there are two or three per cent. more women than men. That is a reasonable surplus. Nature seems to have arranged matters pretty well. But man's avarice and greed seems to disturb the equilibrium. Thousands of dead men in battles, means thousands of widows and old maids. The women of a country should be consulted about war. As most of the soldiers are single men, war means a few thousand more old maids—or polygamy—or worse. There has been a millennium promised. It may not be the traditional millennium. It will be an evolutionary awakening owing to a general diffusion of intelligence and commercialism. Commerce between nations is becoming so extensive that no nation can go to war without seriously interrupting the trade of all nations; and every nation indirectly becomes an interested party to the wars between

other nations. Then, too, war is becoming too expensive. Modern warfare between first class nations, costs from one to three million dollars per day for each nation. Nations can better afford to arbitrate than to burden the people with such grievous debts. This and other reasons have brought about the Hague Tribunal. Money is the chief factor of that Tribunal. Nations can scarcely go to war unless the millionaires consent. That is one beneficent use of millionaires. Money is proverbially cowardly and that always makes for peace. The unreasoning hot head doesn't like it, but it is a factor in the coming millennium. The reluctance of nations to incur burdensome debts; the killing of young men and the consequent disturbance of the equilibrium of the sexes; the education of the people and the growing sentiment against war, as an unnecessary, cruel and barbarous method to settle human rights, are destined soon to do away with all wars, which will be followed by a progressive awakening of the human mind that will make the world a desirable place in which to live for all people of all nations without regard to race, color or previous condition of servitude.

WEAKNESS.

Weakness is mostly mental; that is, if there be such a condition as weakness. There is a state however that is called weakness. There are synonyms and antonyms, likes and unlikes in words. The words seem to be the names of ideas—that's all. Strength is the opposite of weakness. One word suggests the other by contrast. The words are the expression of what's in the man's mind. Words are the index of the man. If a man be strong, his statement is strong. If he be weak, his thoughts are weak. What is termed weakness, sometimes is strength. Circumstances will make a man appear weak, when he is strong; and appear foolish when he is wise; and the principal circumstance is the man's invisible thoughts. Some people like flattery. It suits them. It pleases the flatterer as much or more than it pleases the flattered. Is there anybody who doesn't love flattery? Some people profess to abhor flattery. They abhor the word, but they love the real thing just the same. Not the senseless idiotic babble, but approbation, commendation and approval. The one is the babbling of an inferior intellect, the other the well tempered approval of an equal. If everybody were perfect there would be no weakness. There would be nobody to laugh at, nobody to cry; no sympathy, no compas-

sion, no nothing except cold blooded and exasperating indifference. A man's face and mind would be as cold, indifferent and passive as the man in the moon. One man is sharp, another dull; one is witty, another morose; one is proud, and haughty, another simple and commonplace. Do these qualities show strength and weakness, or merely essentials? It is a wise man who understands human nature. If a man understands a large proportion of the motives of the human family, he is, indeed, wise and can play upon the desires, motives and vanities of men like a musician upon the harp. He enjoys it, and so do they. Both strong and both weak. The weakness is the enjoyment of both. And the various so-called weaknesses produce toleration and the principal social enjoyments of human society.

PEACE.

The peacemakers seem to be growing in numbers. They are good and benevolent characters mostly made up of men and women of middle and later life. They are ripening in age, experience and judicious discretion. Their desires are not to hurt anybody, nor to let the warlike hurt themselves. Youth and early manhood possess the war spirit, while age and experience counsel peace. That is because reason and judgment

develop later in life. "Thou shalt not covet" is a pretty fair command when the covetousness is a desire to get something for nothing and against the other fellow's will: But a desire to accumulate by a square deal is praiseworthy and moral.

There is no reason why all international disputes should not be settled by some other means than by the sword. Nations have refused to arbitrate or adjudicate some questions. Why? Is reason dangerous? It may be dangerous to the nation that covets something to which it isn't entitled, but it never can be dangerous to the man or nation that is satisfied with justice and right. It doesn't hurt a man to do right. If a jury of nations say that it is not right for a certain nation to do this or that, then the jury of nations is right, and the verdict should be conscientiously and strictly respected. There is a proud flesh and a false pride. The false pride may cause a little irritation when it is removed the same as the removal of proud flesh. That is better, however, than to kill, slay and murder your brothers for the purpose of criminally appropriating a little more plunder.

The nations should establish a court of final resort to settle the differences between all nations. The people would then become wealthier and more moral, and many a young man would be permitted to live and enjoy life, when otherwise he would be stood up

and shot and killed by the unreasonable avarice and greed of the ruling powers of nations. Carnegie's ten million dollar peace gift fund is the most handsome individual gift ever made to promote brotherly love, peace and good will among the nations.

GOOD RESOLUTIONS.

New Year's day is the proverbial time to make new resolutions. But reformations made indifferently, as they usually are on the first of January, soon vanish into the pithole of oblivion. It takes ruggedness of character to carry out good resolutions, which includes a lively conception of the desirability of right doing and the will power to carry it out. Most people have the required natural mental qualifications. They sometimes lack in education. A perfect plan of education would give the necessary rugged character. The perfect plan includes the education and development of the whole man—the mind and the body. The public schools have been directed principally to the mind, and of the mind, mainly to the intellect. If the education be mainly of the intellect, then the sensibilities, the will and the subconscious mind are neglected. In order to maintain the equilibrium it is as necessary to develop the emotions as the intellect. The emotions such as love, hate,

friendship, joy and the like, constitute the sensibilities. Their development arouse a man to action. Without them a man has no desires, and without desires he is a cold, unsympathetic pessimist who has nothing in common with higher ideals. A man whose sensibilities are well developed is what we call a "big hearted" man. He enters into the sympathies of the people, laughs with them, exchanges courtesies with them, and weeps with them. He is a sort of human barometer and in touch with the congregated human heart. His emotions are large. Perhaps he inherited this power and possibly inheritance was strengthened by education. Many a man has fallen into a slough of neglected sensibilities. Ah, pity! pity! He can't help it. That is the way he is. His talents have been neglected. Not much can be expected of him. In many respects he is a menace because he is not a full grown man. He is an object, and principally beneficial as an object lesson, and the world can draw a moral or lesson from him at arms length the same as it would philosophize about a cannibal.

Let a man be a specialist if he will, and specialism means success, but as a condition precedent to that success, in full measure he must be a well and fully developed man, mentally, morally and physically.

SENSE AND SIMPLICITY.

Did it ever occur to you that there is a close relation between common sense and simplicity? Sometimes the sense is dulled by an inactive, non-comprehensive brain, and at other times it is dwarfed by an active egotism that sees nothing but a bombastic wit and a consciousness of self importance that belittles men who are bigger, brighter and smarter.

That is sense, but not what is ordinarily known as common sense. Common sense exemplifies simplicity. It comprehends the fitness of things. It is able to look at itself and weigh itself as though it were weighing an objective instead of a subjective. It can see ourselves as others see us. Common sense comprehends the practical life and the imperfections of self. It knows the fact that supposed brilliancy discloses glaring imperfections, while comprehension produces modesty, and what is modesty but simplicity?

Good sense and simplicity always treat other people with pleasant and agreeable consideration. Those qualities correct evils, but never hurt anybody unless it be a case of self defense, or necessity; and if it be such a case, then the opponent must beware of the powerful weapons of common sense and simplicity. They are penetrating weapons, and are the burnished truths of irresistible,

discriminating discernment. There is no effort to shine. The desire is to accomplish. This produces a simplicity that is charming and effective. It is sometimes called good breeding. It is however plain common sense, which is a plain, comfortable and admirable companion.

Even the unbalanced egotist loves a person of common sense, because it is an attraction to the simplicity of truth, and the equilibrium of satisfied sense, but not of content, because content is an inactivity that falls short of common sense. The simplicity of content is that of a dullard, and dullness is not simplicity, but ignorance.

Common sense and simplicity of character usually go together, and are elements of greatness. A great man is usually not recognized by people until he works out his ends by silent, noiseless processes. He is finally recognized by his objective accomplishments. You can see the objects but not the mind. These qualities are inherent in the man and are improved by practice.

Common sense and simplicity are the royal road to success, happiness and true pleasure. The possession of these qualities are priceless jewels that command opulence, self respect, and the considerable acclamation of your neighbors. All people have some common sense, but in some people it looks like a small object a half mile away through an inverted spy glass. It improves, however,

with experience and age, and that is the reason that older people are sometimes respected and venerated by the community in general.

THE SNOW STORM.

Last week there was a heavy snow fall. That was suggestive. The poet will write a poem on the "Beautiful Snow", "The Babbling Brook", or "The Last Rose of Summer". The mention of these subjects tends to produce a derisive laugh and a desire for the pedagogic "next" on the failure of the student in the scholastic classroom. Common subjects, however, are not quite all worn out—not quite. As an objective the subject may be quite threadbare, but as a subjective within the mind of the thinker it is never exhausted,—because the subjective is infinity.

Snow is an emblem of purity. It is certainly more attractive than a bull fight or a prize fight. The whiteness of snow suggests purity—the perfect and ideal. But purity is naturalness and harmony. Snow, then, suggests the harmonious, and the natural in nature and human existence, and harmony and naturalness presuppose freedom. It is curious how truth analyzes and returns home. Purity is the positive in life and nature. It is distinguished as the opposite of impurity

and the negative of life's sound philosophies. The positive includes life, progress and virtue; the negative includes death, retrogression and decay. The negative, when it blasts a flower, a fruit or vegetation, is called disease, or a work of nature. When the negative, by working upon the mind, and demonstrated through the body, produces remorse, ill health or a ruined character, it is often called immorality and sin.

There are occasions when certain negative influences have controlled the mind, and for awhile have predominated over the positive and progressive influences of the person, while sometimes the positive existence works out to a higher standing by means of and through the negative life.

The immoral negative sometimes produces good. Experience seems to be the most effective teacher. It forces its lessons with a power that is nearly irresistible. Sometimes the negative brings irretrievable physical ruination. Those cases are deplorable. Sometimes this is because of accident, and at other times a want of understanding. A mind that is alive and sensitive to truth is corrected and made wiser by contact with the negative in nature. There is no avoidance of the negative conditions in human existence. Those forces are resources that will be of incalculable aid, or of relative destruction. A cataract can destroy life or be harnessed for the use of man. Tolstoi became

nearly ruined in health by mixing with the ruinous practices of the Russian nobility. He had an opportunity to study the various passions of the human mind. He was accumulating knowledge in its intricate workings of the faculties, and from all phases of the human station. He was going to school—the school of nature and experience. He awoke from his foolishness and indifference and left the society of the nobility, retired to his estate in central Russia and came to be recognized as one of the best thinkers and philosophers of his age.

Purity, too, is a relative term. There is always a little different standard of morals for everyone. Certain fundamental standards are recognized by a nation, while other moral standards are recognized by the entire race. It is, then, neither wise nor fair to be too nice or exacting in judging another man's morals, especially when that other man has conscientious scruples according to his light, and perhaps you are pure according to yours. One may occupy a more elevated plane of consciousness and understanding than the other, but not of conscientious morality. The man on the higher plane may have a larger duty than the other, and if that duty isn't governed by a broad and liberal tolerance then he is not on the plane of understanding that he thought he was.

Instead of coercing the lower man he should be educated—lifted up and respected.

Purity encourages tolerance, charity and breadth of understanding, and is a growing progressive force. The negative force is intolerant, narrow, and disposed to force others to do and to act according to the idea of the negative conception of right and wrong.

You who are disposed to judge your neighbors from a standpoint of any creed or politics should first examine yourselves and see whether you are governed by a progressive, positive force, or by a retrogressive, intolerant idea that brings you into disrepute with the thinking people and makes you known as a man of small caliber and shortness of mental grasp, which too often is the direct result of an uneducated bias that denies the idea of freedom and the consequent purity of character that is harmonious with universal truth, that makes of you a liliputian, instead of an intellectual giant, and thus cuts off your power because the wiser, freer people know that you are governed by the dicta of somebody else, who perhaps is a much weaker man than yourself.

INDUSTRY.

For several centuries there has been a class of thinkers who have desired to live with the minimum of work. Some of these thinkers ought to know better. Others of them have an uninformed simplicity that makes them easy dupes to the catchy but illogical rhetoric of a person who believes in a minimum of work. Eight hours a day is enough for some kinds of work, and for other work even less hours are sufficient. But many of these people, for ordinary work are now in favor of eight hours per day; after that six hours; later four hours; and finally two hours of work per day is enough, so they say.

It is curious what delusions will take possession of some pretty good minds. The accomplishment of that ideal would mean disaster and retrogression. It would probably invite and cultivate idleness, immorality, degradation, ennui, dissatisfaction and decay. The man, both physical and mental, requires employment—labor—and when a person answers this by saying he can use a punching bag it isn't answered by any means. A punching bag is all right, but it is no substitute for honest toil. The toiler has an object. There is no object in the use of a punching bag, except as it is created by an abstract exercise of the will; but labor is the

concrete, urged on by the motive of desire,—the most powerful, active, progressive force in the world. While a man is punching a bag he could plant a tree or build a house. Work, instead of being a disgrace, is an honor and a pleasure.

The man who has no work, or who has work coupled with no desire in connection with his work, is an aimless individual who is likely to go to the river and drown himself, or take some other route to the unknown. Nature works all of the time. There appears to be no rest for Nature or Nature's God, and the man who is trying to relieve the human family from work is trying also to destroy the happiness and prosperity of man, by an injudicious attempt to better his condition, which attempt is based upon a false conception of the immediate and ultimate objects of existence that presupposes the simplicity of barbarism as the ideal life to which the race should return, instead of passing to a higher and grander plane of civilized existence that is brought about by ceaseless, calculating work and endeavor.

A FREE MIND.

Liberty is the ideal of the man. Not the physical man, except as an outward demonstration of the mentality; but freedom is the unbiased, intelligent action of a healthy human mind. If the mind be healthy and intelligent it is in condition to receive, analyze and discriminate on matters brought to the attention. But no mind is free unless it can divest itself of bias, which is a difficult thing to accomplish. Minds vary in capacity and strength. A man with a weak mind is not to blame because he is not as strong as his neighbor with a strong mind. Perhaps he was born with one talent. The man with one talent may mistake license for liberty. The man with ten talents may force the man with one talent to live within the law of liberty instead of within the anarchy of license. This produces strife, friction and discord. This strife prevents the liberty of ten talents from becoming a dictator through vanity and elevates the one talent to a higher plane of liberty.

There is no perfection; no rest for saint or sinner. You don't want any, for rest indicates decay. Strife as a sign of the times doesn't mean a failure, a human farce winding up as a human tragedy. It was ever thus,—it was worse. The world was the community in which a man lived: The commu-

nity in which the man now lives is the civilized world. The telegraph records the history of each day. The attention is called to crime now, more than it was in the past. This is because of the easy accumulation of news. The strife and friction is a leveling process. The one talent rises higher. The ten talents become more practical and tolerant. There is a blending, a liberty, growth, and the world is growing better. That is the process and the world is become more educated and wiser. The mind is improving, and if the world be growing worse by mental improvement, then ignorance is better than knowledge, and it is criminal to be learned, folly to be wise, and virtue is a product of ignorance: No! No! The plan of the human mind is liberty, not license; happiness, not woe; success, not failure: To think with freedom, whether the conclusions be true or false, is the mark of a superior mind and stamps that man as a nature's nobleman whether his conclusions be right or wrong, false or true, for otherwise a man would be punished for coming to a wrong conclusion, however honest, or rewarded for coming to a right conclusion, however dishonest, which would make a man a criminal for being an honest thinker, which is a violation of the plain common sense of the ordinary mind.

Verily the world is growing better. This is not according to the doctrine of some creeds; but it conforms to reason and his-

tory. If it were not true the race would deteriorate and vanish into nothingness, because there is no standstill, and the man is either lessening into a nonentity or growing and expanding into the broad and unlimited field of infinity. The retrograde and standstill are absurd; the expansion and broadening are the only reasonable alternative. Free thought and sincerity are not offenses, but virtues, and let no man fear the final results thereof.

DEMOCRACY.

Democracy is the freedom of the man with a proper respect for the rights of other men, which promotes ideas and the liberty and safety to express them. The United States has ninety millions of people—ninety million thought powers producing ideas; that is, some of them produce ideas. These ideas are infinite in number and variety; but they can generally be classified into political, scientific, literary, business or religious ideas. Political ideas usually relate to democracy or republicanism, monarchy, anarchy and socialism. They are divisions and subdivisions of thought as a central entity, the same as animal, vegetable and mineral are divisions of the material world as a composite object.

A democracy is the thought equilibrium between a despotism and anarchy. A despotism or absolute monarchy is centralized power, usually in one man. Anarchy is decentralized power, or no power, save in the individual who is supposed to be a law unto himself—an individual perfection. But as individual perfection is impossible, anarchy is a chimerical vision of an imperfect mind. Democracy is the resultant idea of both extremes—monarchy and anarchy.

There are very few people of a democracy who desire either extreme. One party favors centralization, the other individualism. They are the balancing powers in a republic. The two parties are two great machines. The majority of ideas in either machine controls that machine. The centralization party is stronger because it is more united; the individualistic party is weaker, but is more productive of ideas, because it is a case of individualism as opposed to machinery. A machine is necessary generally to enforce an idea, and after considering all objections it must be conceded that the machine has executive ability—it does things. Sometimes it does too much; or something that it shouldn't do, and when that happens to the extent of arousing a concentrated opposition in the individualistic people then you see them get together,—the socialists, anarchists, federationists, labor unions, liberals and all other shades of opposition compris-

ing a nebulous mass of conflicting ideas, uncompact, scattered, disorganized, differing among themselves, frequently defeated but never annihilated, because you cannot annihilate ideas, but the divergent thoughts find common cause in a single idea and then the party in power hears a thunder clap.

A machine is necessary to enforce an idea, and if a class of ideas desire to enforce a measure or a policy, that class should endeavor to control the machine, for otherwise the centralization party will invariably get away with the goods.

The particular time for free and untrammelled discussion of political ideas is before the convention, or after election—that is, in a man's own party, but the issues between the respective parties are properly discussed at any time.

A good citizen should not hesitate to disagree with any great thinker, but he must beware that his opposition be reasonable and sensible. He has as much right politically to enforce his idea as has any other man. Let him make his fight. It is no discredit for a man to express his wholesome thoughts. If he doesn't express them, he will not be known as a force. If he does express them, it is either to maintain them or to go down in defeat, and in either event the world is better, for all discussion is an endeavor of complicated truth to assert itself.

A man must not be bound to tradition, either in politics or any other question, for man's principal duty is to discover truth and to fight for it, and every person should endeavor to enforce his practical and progressive ideas, but not usually to the extent of decentralization by rebellion from the machine in the progress of a battle. The time to criticize the cause or conduct of a battle is not in the midst of the conflict. That is the time to fight. That is when the rule of action transcends the rule of reason. The man, for a time, is part of the united, powerful, concentrated political machine. This is applicable to a political campaign. After the battle is over, the machine is a latent force. The reason again asserts itself. The critic is free, and he ought to be, and if the plan of battle were wrong, he should criticize any man, great or small, or his policies, for the purpose of making a grander, truer fight for progress in the next battle. This policy of ideas both subordinates and exalts a man, and makes him a better and a more potent force in the administration of a democracy.

WORK.

Sancho Panza said "God bless the man who first invented sleep." It were better to have said "God bless the man who first invented work." Sleep is all right; it is rest: it is mental recuperation to enable more work. Work is activity, life, progress, prosperity, success and happiness. A busy worker is a much sought person; a drone is a piece of clay without much mentality. The mental is what compels recognition. Work is a demonstration of mental activity. However, work does not mean drudgery all of the time; a change of work is recreation, rest; but much physical rest and inactivity other than sleep is sickness and decay. Then give us action and work, for that is life.

It is said "A man is a miniature world in working form." That is a good definition of a man. Then give us work, because that is the purpose for which we are here. It follows then that he who would like to become wealthy to avoid work has an impossible ideal, which would produce unhappiness could he attain it, and if attained and put into practice would produce decay and death in that man. Therefore work is the salvation of the individual and the race. Eight hours per day will do for some kinds of wage work, but actual work, in its variety, should be continually pursued. "What is one man's

meat is another man's poison" is applicable to work. That is why all people like some kinds of work and dislike other kinds. That is the variety of work and of disposition. Work with adaptability is pleasant and produces happiness and long life. Those who look down upon you because you are a worker are empty headed. They can't help it because they don't know any better. Some day they, too, may see the world as it is. That chance of success is left open to them. If they grasp the chance they will have a revelation—an intuitive comprehension of the equities of nature. Then let us all esteem work, and try to be as happy, cheerful and beneficial as possible.

BOND AND FREE.

Bond and Free are relative terms. They are opposites and intermingle. There is no absolute freedom in men's affairs. Bonds lessen freedom; bonds of relationship, of poverty, of debt, of ignorance of mind. A man invests, contracts a debt, and is honorable and poor. He is bonded—tied up. He cannot get more money, all of which is wormwood to him. This is because of the state of his mind, and of his purse. Nations are bonded. It seems to be a necessity of the present system. Bonds seem to have an expansive force. They are backed by credit,

and credit is a latent power. Bonds seem to be a utilization of a latent force. They draw on the present and the future. The same is the rule with personal debts. The debt gives the debtor expansive force, but chains him in the future. He has pledged himself to a service. The creditor must have his interest—his tribute. The debtor surrenders his freedom with the object of getting more freedom further on. The bonding process always lessens freedom, and sometimes ultimately makes more freedom. A debt or bond is the weapon of desire. It is a good weapon or a poor one, according to the judgment or luck of the debtor. If a debtor encumbers himself beyond his power to recover, his desire reaches beyond his judgment. He then becomes a disgraced slave—a Samson shorn of his locks. This is a view of the bond and free from a sordid and commercial standpoint. The same rules are applicable in the mental world. Most people are tied up, bonded as it were, to opinions and prejudices. They owe a debt to freedom, but are so heavily bonded to prejudice that they are unable to pay the debt. They refuse to put their minds in a receptive state to accumulate more knowledge as a basis of a sounder judgment. These opinions are frequently instilled into the mind in childhood and youth, and are never questioned thereafter to any great extent. These opinions are a mental bondage that fears to investi-

gate further because of a probable calamity pursuing a free mind. A man without a mind is at best an idiot. A man with a mind, and normal, is a fully developed man to the extent that his mind is free to investigate, to form opinions, and to decide according to his best judgment without any fear of the consequences. To a free mind, consequences are truths. Truths don't hurt a man unless he deserves to be hurt—that is in the pursuit of knowledge. Truth is harmony. A free mind is not in harmony with an enslaved mind—a mind that is tied by the chains of prejudice. A free mind is in harmony with itself and with nature, because it recognizes truth wherever it may be found. A desire for truth is the greatest desire in the world. That doesn't include a desire to warp everything in order to prove some particular theory—to establish a creed, or a political measure, or a scientific proposition. A desire to know the truth, without fear of consequences, regardless of where it may lead you, and with a determination to divest your mind of prejudice, is indeed to enter into the true nobility of manhood, where you can experience neither shame nor occasion for apology, and will make of you one of the greatest of the great, and what may be termed a philosopher and an honest man.

OPPORTUNITY.

It is said that opportunity knocks at every man's door once; but the saying, like many other maxims, is utterly false in conception, and inadequate as a statement, and is at variance with common experience. Opportunities are in a man's head. The outside world is the complement of the world within the man's head. If there be no man, then there is no world, because the outside world is merely the response to the inside man or inside world through the vehicle of the senses. The question is akin to the old proposition that if a tree should fall in a solitude a thousand miles from a conscious being would there be a noise? It is supposed that the universe is full of sound vibrations, but if the vibrations come not in contact with the auditory nerve, then of course there can be no noise, because the noise is only the conscious effect of the vibration on the nerve. If there be a man, to him there is a world; and if there be no man there can be no world, because nothing knows nothing, and the world is merely the conscious expression of the outside to the inside or to the mind. Therefore there is no opportunity except through the concept of the mind. The world is full of outside opportunities. One man sees them, and another man doesn't. One man will see one opportunity in an outside

objective, and another man will see an entirely different opportunity in the same object. The opportunity is in the man's mind.

A man is a creator of opportunities. A man who is endowed with a good imagination, and a clear concept, may or may not have splendid opportunities. If the imagination be controlled by a good reasoning faculty, and a sound judgment, the man becomes a good financier and a powerful man of affairs. The reason and judgment being developed later in life gives a man of good imagination and conception a better opportunity to get wealthy in late life, because the opportunities in the man-head creates, controls and manipulates the possibilities of the outside world with the unerring accuracy of a man who knows, and knows he knows. The men who have had the opportunities in their heads have created the machines, the giant corporations and the trusts: They have thus, to a limited extent, lessened the opportunities of others, but in other respects the opportunities are multiplied because an opportunity utilized develops other opportunities. Utilized opportunities have been abused by combinations and trusts, but an undesirable condition always brings an appropriate remedy in the not distant future. There is a sentiment of pessimism with some people. The sunlight looks like pale moonlight. They think someone else has cornered all of the opportunities. A trust may have cornered

the beef market, or the wheat or corn product, or any other objective chattel, but no trust has, as yet, cornered the human mind. Opportunity is infinity because thought is infinity, and no fence can circumscribe its limits.

This is true of little projects or great ones, and the mind that is free cannot be brought to hopeless distress, because it is not possible for any trust or combination of power to keep continual definite information about the processes of the human mind. Abuses have been, now are, and ever will be. That is a condition of growth, and is because of the boundless opportunities and possibilities of the human mind; but there has not been, is not now, nor ever will be, abuses that will be perpetual, because an abuse that can be brought about by the opportunity that unfolds itself in one mind, can, and will be checkmated, or made to serve the general welfare by the equally resourceful processes of some other mind. A poor thinker is a weak antagonist, but a good thinker is a powerful foeman. Physical valor with an inferior intellect does not constitute a mighty antagonist, but either a strong or weak physical force with a bright active mental force immediately produces,

“The stern joy that warriors feel,
In foeman worthy of their steel.”

There is no end of world projects, and world opportunities to everybody; the dearth, if any, is in the individual mind. This does not imply that two bodies can occupy the same space at the same time, but rather that there is an infinity of space. One mind will create opportunities seemingly out of nothing, and another will see no opportunity at all. The thinking process is laborious sometimes but thought means growth in the field of opportunity.

Criticism of existing conditions is all right. It helps to maintain the social equilibrium; but care must be taken that the critic does not become the cynic. Approve the critic and reprove the cynic. The former is useful, while the latter is a stumbling block to society and the world. The cynic sees no opportunity except to criticize and ridicule. Opportunity to him is a closed book, and he has become sour, and looks at life as an inordinate farce. He is asleep to the slumbering opportunities in his own mind, which, if he would turn his attention to discover, would bring him pleasure in the acquisition of peace, opulence and power.

BELIEF AN ELEMENT OF LONG LIFE.

In good health and with a sound mind, we desire to live. A man poor in health or with an unsound mind sometimes courts death. He accepts death philosophically on great occasions or exigencies; but no sane, sound man seeks death to get rid of life. If, as some people say, the desire to live forever proves a life after death, then the desire proves more strongly endless life in the physical form, because all people fight death, and they know nothing of a hereafter that is based upon satisfactory evidence. Science is fighting disease, and the average of human existence is continually being lengthened by persistent research. Death is generally a stage of disease. If all disease be cured or banished, then death can result only from accident or intention. Belief is one of the most potent elements in human existence. It sometimes kills people outright, and frequently shortens their days. When a man has a long lived ancestry, he believes that he too will be long lived. He is backing up his future by history. He will live long because he has faith. It isn't true in fact, however, that history always repeats itself. The man lives long not because his ancestry was long lived, but because the long life of his ancestry inspired a faith and belief in himself. The long lived ancestry is the logic upon which his belief is

founded, and if he can get any other reason that will answer his purpose as well, who will say that it would not have the same effect? A man with a short lived ancestry, by a firm will to live long, backed up by scientific knowledge, and by careful personal attention can lengthen his days, if he brings to his aid a confidence formed upon an intelligent belief. He is then attaining a higher plane of understanding. Ponce de Leon sought the spring of perpetual life in Florida. That was from a desire to prolong physical being. Down through the ages men have desired and fought for physical perpetuity. They sought it from outside agencies and forgot the most powerful factor, which was their own personality. "The proper study of mankind is man" says Pope, but it is doubtful whether he understood the magnitude of his own statement. Mankind is certainly the greatest study of man, for to eliminate him, then to him there is nothing else, because subjectively the universe is the man. If there be a foundation for perpetual life, it must be within the man himself. If he can lengthen his life a few years, then why not a few centuries? To accomplish this would be to attain a higher plane of understanding. The life span of human effort has been and is now increasing. We are growing better and wiser. We are ashamed of much of the past, but look hopefully to the future. We are gradually but surely approaching a higher plane.

Let no man rebel against the idea of extraordinary longevity, for to do so is to condemn himself to death before he ought to die, if he ought to die at all. A man seldom reaches a higher mark than that to which he aspires; and if by believing that he will live many years more than the supposed life period, or forever, and he thus lives ten, fifteen, or more years longer than he would have lived with a different belief, then his reward is so great that he can afford to listen with the utmost good humor to the sarcastic jibes and supercilious remarks of those who are unwittingly willing to condemn themselves to death on the illogical notion that what has been, always will be, ignoring the fact that history is *not* repeating itself, and that there has been more progress in science and art, and outside of former history, in the last century than in many previous centuries, and perhaps more than in all former history. "Know thyself" says the poet, but when man attains that high ideal of knowing himself it is safe to say that the priceless secrets of the universe will be his, and he will stand forth a nobleman able to command all reasonable things, including perpetual life, if that be desirable.

DON'T BE AFRAID OF WORK.

Some men and combinations of men are advocating and preaching the doctrine that under a proper system of government the working people could support themselves on two or three hours work per day. This is a pernicious doctrine. Some people seem to think that labor is a curse. They are deluded—sadly deluded. Labor is a blessing and a beneficent necessity. All happy cheerful people are workers. Not workers that are watching the clock, fearful that they will work overtime, or expend more energy than they ought.

It is necessary to have some one at the head of a business. That man works overtime. Eight hours won't do for him. He works nearer fifteen hours. He has to, otherwise he would become insolvent and his employes would be without a job. The man who runs his own business never watches the clock, and if he strikes, he strikes against success.

Work develops physical and mental strength. It cultivates morality, humility and goodness of character, while indolence brings selfishness, vanity, arrogance, melancholy, intemperance and immorality. There is a great increase of wealth in the world, but a part of the so-called wealth is merely watered stock—a bauble. The wealth is not

equally distributed, and it is a good thing it is not. A sudden, or gradual, even distribution of wealth would probably produce vice and debauchery.

Eight hours will for for some work. A day's work should not be less than that except in particular occasions or kinds of work. Wealth doesn't cause happiness and contentment. It frequently produces discontent and misery. It is the game—the fight for existence and the winning out that pleases.

The people who want wealth to squander it, have desires of profligacy that tend to debauch instead of purifying the character. Education in a narrow trend, with the mental inability to grasp the broad domain of comprehension, has brought a large body of people to unprofitable metaphysical speculation. They think if people could live on two hours of work a day, then that is all they should work, while it is infinitely better that people should receive less than they earn rather than be idle a large part of the time, because it is very probable that the idle time would be largely devoted to mischief and debauchery.

What is the main object in life from a physical standpoint? Is it large estates? Suppose you philosophize. If you had the whole world presented to you, what would you do with it? It would be merely a subject of contemplation. You couldn't use it. There would be no satisfaction in it as to itself. You would begin to analyze—to de-

duce reasonings; and you would ask yourself, "Is life worth living?" and from that standpoint the answer would be "No." If you owned the world philosophically like the astronomer or geologist instead of by a deed, it would be different, and you would have no inclination to commit suicide for failure to grasp the logic of existence. Work is the principal object of physical existence. Most people consider work a means to accomplish an end. This is a partial misconception of life. The supposed object to the individual is wealth. Without that object the man would lose his desire to work. A man can be, and usually is, happy without wealth, but without work he is miserable. Wealth has its uses as a spur, without which the man languishes into indifference. The savages of America did not have that spur. They were socialists. They owned the land in common. They were not what we call workers, although they worked at hunting. We have advanced. Individually, wealth is a spur to effort—to work, and that work conduces to real happiness. Any doctrine that advocates an unreasonable minimum of work is pernicious and dangerous, because work is a condition precedent to strength, happiness and progression, and nobody who has a level headed grasp of the world and the people will ever walk the floor studiously anxiously seeking to provide a living for the people without a reasonable amount of work, be-

cause the effect of such a policy, if accomplished, would be degeneracy, crime and misery.

COWARDICE.

Cowardice is a word that is loved and feared by most people. Men have set aside their reason and judgment and have done strange, daring and unreasonable things because of the fear of being called a coward.

And yet cowardice is merely a word, and comparable with the word *caution*. The one is used to express opprobrium, and the other to commend. The former is used to disgrace a person, frequently without a reasonable cause, while the latter is used to approve or to express doubt upon the reason, the judgment or the understanding. Aristotle tells us that cowardice is the dread of what will happen. Dread is produced by fear, and Burke says that early and provident fear is the mother of safety. This makes safety both in cowardice and caution, and as Confucius remarks that the cautious seldom err, it is better to be reasonably cautious than to be foolhardy, venturesome or reckless in order to show your bravery to the multitude and that you are no coward. This exhibition of a man's bravery is merely a display of a misconceived idea concerning cowardice, bravery and caution. Burke, however, erred,

because he should have used the words judgment or caution instead of the word fear.

"Fools rush in where angels fear to tread," to some people would imply that angels are cowardly, while to others, it would indicate a sound intelligent caution and nerve on the part of the angels. The saying calls them "fools," while some would call them brave men. Every man has a different point of view, which is controlled by the understanding, and the ability to analyze, and by other circumstances.

A man may be equal to an occasion to-day and unequal to it tomorrow; and that is not a question of cowardice as usually understood, but a circumstance of the free and untrammelled workings of the human mind, producing a clear judgment through an accurate and comprehensive reasoning. The word coward is a stumbling block. Few people stop to analyze it. Its appearance will drive some men from reason, causing them to flee from themselves, producing a mental unbalance akin to insanity. One man, however, is naturally more cautious than another, and that is not cowardice, but it is the constitutional make up of the man. He is cool, considerate and more happily endowed than the other, for some purposes at least, but the other man has his uses, for every man is supposed to have his place. But certainly the word "coward" used with opprobrium, though sometimes dangerous, carries no

philosophic weight to a balanced mind other than by analysis to demonstrate that the man who hurls it doesn't know what he is talking about, and that he makes no distinction between the words "cowardice," "caution," and "understanding."

A brave man in battle may be known as a coward in a brawl; and a bully in a neighborhood may be known as a coward in battle. One day a man will fight, while another day under apparently like conditions, he will walk away. At times he will be quick to resent a fancied insult; at others he will parry and disarm the offender by a reasonable and good natured reply. A resentment of an insult may not be from intrinsic sentiment, but may be because of a fear that the onlookers may call the insulted one a coward. Fear compels him to fight and he is called brave; bravery causes him to walk away and he is called a coward: Thus a brave man is called a coward, and a man who lacks moral nerve is called brave. A fanatic courts ignominy, death or martyrdom because it means future glory to him. He is looking out for rewards. If he be a plain sensible man he will invite the sensible, the reasonable and the safe. He will think more of his present anatomy and the workings of his soundest judgment than he will of a chimerical condition based upon the ruination of the most perfect present. However, good nerve is to be commended, but it should ever be controlled by sound judg-

ment and discretion, to prevent an unreasonable stubbornness or rash words and demonstrations.

Courageous acts to the point of serious danger are usually the exhibitions of young men. When they get older they know better. When the reason or judgment develops, it seems to supplant bravado. What would be bravery for one man would be termed cowardice for another. And while splendid nerve in one case brings execration and unpopularity, in another it brings applause and honors; while in the former it should bring credit and honor, and in the latter disapprobation and censure.

Comprehension is the measuring stick between cowardice and discretion, or between cowardice on the one hand and bravery and good judgment on the other. Our ancestral cave dwellers would have fought with a big stick at the least suspicion of insult or invasion. That was the logic of their conditions. But, at this age, uncompromising belligerency means the destruction of the invader.

If a lion would call a man a liar he would take no offense at it. And if an inflammable ill-discretioned human, lacking in the finer ethics of human behaviour, occasioned from a vulgar animalism consequent from lack of sense, education or philosophical meditation, should call one a liar, ordinarily there is no particular reason why a broad minded man should stop and step aside to demonstrate

to the world that he is no coward by slapping the impertinent ignoramus, so long as the insult is confined to mere words. Nerve, dignity, forbearance and urbanity are good weapons in such a case. And a fearful, inadvisable retreat is not cowardice but a lack of mental balance for the time and occasion, or else a wise discretion that makes the retreat advisable and in accordance with sound judgment.

HOLLENBECK'S PHILOSOPHIES.

1. Free thought and sincerity are not offenses, but virtues.

2. Freedom is the unbiased, intelligent action of a healthy human mind.

3. Democracy is the thought equilibrium between a despotism and anarchy.

4. Common sense exemplifies simplicity, and treats other people with pleasant and agreeable consideration.

5. All people have some common sense, but in some people it looks like a small object a half mile away thro an inverted spy glass.

6. A big hearted man is a human barometer in touch with the congregated human heart.

7. The world's progress is made up of compromises.

8. A man isn't a criminal, nor a sinner, because the evidences that satisfy somebody else's mind, do not satisfy his own mind.

9. A mistaken man with intelligent and honest intent is seldom a serious menace to any community.

10. An endeavor to make money by swindling is a self confession that the swindler is not smart enough to make his living on the square, or else that he is a mental and moral degenerate.

11. Credit is a powerful weapon for ambition; a solace and satisfaction in every day life; and a fortress of protection in distress.

12. Opportunity is a condition that is in the man's head, and the man is the creator of opportunities.

13. A debt or bond is the weapon of desire, and is useful to the debtor only in accordance with the soundness of his judgment.

14. Desire to know the truth without fear of consequences, for to a free and exalted mind consequences are truths, and truth won't hurt anything unless it ought to be hurt.

15. Work is a demonstration of mental activity, and the mental activity compels recognition.

16. He who desires wealth to avoid work is inviting decay and death.

17. He who despises a worker is empty headed.

18. To do and to speak mean and vulgar things is the proof of meanness of thought.

19. Integrity is that characteristic of a man that makes him immune from immoral and corrupting influences.

20. When a man gives his word, that word should be a sacred goal to be accomplished at all hazards within reason.

21. You can kill a man, a community, or a nation, but you cannot kill an idea.

22. You can corner the wheat market, the corn market or the hog market; but you cannot run a corner on thought.



23. Envy is a boomerang and returns to wound and humiliate the man who cherishes it.

24. Noise is a poor substitute for ideas.

25. Imperfection is the field of opportunity.

26. In a worldly sense perfection is impossible and undesirable, for perfection implies a want of higher ideals, with a consequence of stagnation and death.

27. Be an all around sensible man. Nobody can be more than that, and you cannot afford to be anything less.

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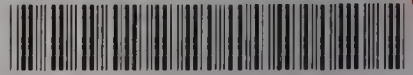
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